

Joseph Pope

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Wm. M.

OUR FLAG WHAT IT MEANS

JOSEPH POPE



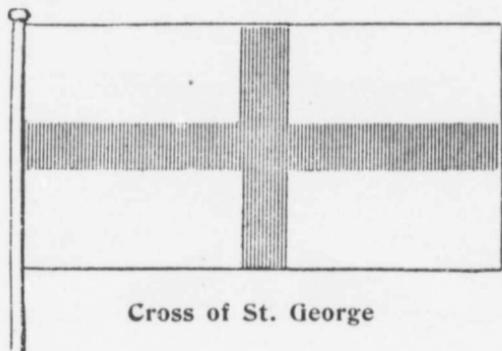
PAMPHLET ONE No. 24.

A SKETCH
BY
MAJOR W. J. WRIGHT,
BROCKVILLE, ONT.



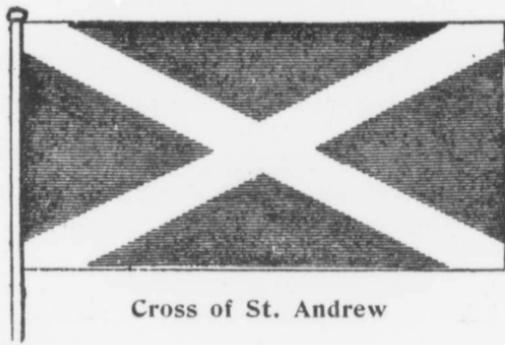


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Cross of St. George



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Cross of St. Andrew

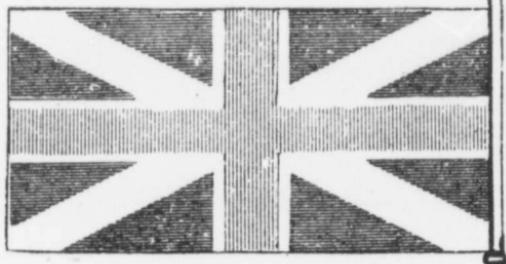
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Cross of St. Patrick

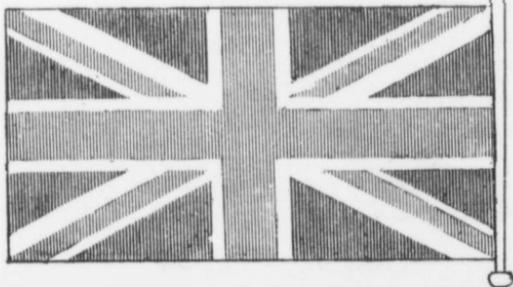
First Union Jack.



3

Cut along perforated lines at top and bottom : fold (1) down on (2), then fold 4 up on (3). This explains itself. In this manner our present Union Jack attained its present form.

Present Union Jack



5

OUR FLAG

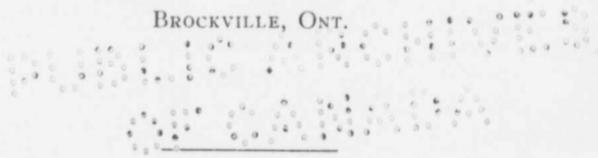
WHAT IT MEANS

THE ROYAL, DOMINION AND
PROVINCIAL ARMS.

A SKETCH

BY

MAJOR W. J. WRIGHT,
BROCKVILLE, ONT.



ILLUSTRATED

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in the Office of the Minister of Agriculture.*

GOVERNMENT OF CANADA
MINISTER OF AGRICULTURE
OTTAWA



INTRODUCTORY

The investigation of so important a subject as the origin, history and meaning of our national banner, the *Union Jack*, cannot but awaken a deep interest to know something of that grand old flag we all love so well, and which we have so solemnly pledged ourselves to protect under all circumstances, even at the risk of our lives, if need be.

Many of us, for want of better advantages in youth, are forced to confess our ignorance upon so personal a matter. There is no need to continue longer in that state with this little work to consult, the object of which is to aid every loyal British subject, old and young, to come to a knowledge of the faith that is in him and impart it to others.

In all countries where public education exists, those in authority make it a special feature from the first hour of a child's school life to teach him the history, meaning and significance of his national flag, prompted, no doubt, by the well-founded belief that the impressions made in youth, when well directed, prove most lasting, yielding good fruit later on in life.

Our children who are to be the men and women after we have passed away, and who are to bear up this grand old standard, preserve its good name and fame, and carry it again to victory, demand that we do our whole duty towards them as British subjects.

It is the natural instinct of the human race to have an emblem. We have seen our little children with all pride possible parading up and down with a small stick in hand, held aloft, on which a colored bit of cloth, paper or ribbon is attached, stepping out briskly to the time beats of a small drum. Even

from the most primitive times this has been the universal characteristic among all races of men, civilized or uncivilized.

We can turn to the Volume of the Sacred Law, and in the Book of Numbers, chapter 2, verse 2, read: "Every man of the children of Israel shall pitch by his own standard with the ensign of his father's house."

There are the Assyrian "Twin Bull," the Roman Imperial Eagle, the Golden Eagle of the French, the Black Eagle of Prussia, and the White Eagle of Austria and Russia, all indicative of imperial might, which were set over the conquered. Then there is our old emblem, so lately planted at Omdurman, Fashoda and South Africa, indicative not only of might, but of security in life to a down-trodden race and the guaranty of a Christian civilization—"The Union Jack."

As nationalities have been created, the emblem of their subjugation has become the emblem of their power; and so the cross which was the emblem of the degradation of our blessed Saviour, has become the one great ensign and glory of the nations subjected to the sway of Christianity.

Even the red Indian when found upon the shores of North America, could produce to the discoverer the "Totem" of his family, attesting the history of his family and their deeds of valor in battle. In man it is instinctive to attach a national meaning to an emblem, and display or follow it as an evidence of his patriotic fervor. Plant the standard and around it will flock the clans and followers, absorbing the individual in one mighty army, thrilled to the very heart's core, with the battle cry of bagpipes, fife and drum, or the martial music of the band. The flag itself is nothing save a bit of cloth, but in significance it is everything. When uplifted it concentrates in itself the annals and traditions of our empire; it is the incarnation of the intensest sentiment. The national flag is the emblem—the visible and universally recognized bond of union—of a people as a whole, superior to and irrespective of all racial, religious or sectional distinctions. It symbolizes the life of a nation and its absolute unity.



HISTORY OF THE FLAG.

The word *flag* is derived from the Welsh word "llag," meaning slack, slow, and the Latin word "flaccus," drooping, also to flutter to the wind, as clothes to hang loose, a cloth of light material, white or in colours, to be hung high or carried, designed to make known to spectators some fact or event; a white or coloured piece of cloth on which may be wrought some device usually set upon a staff to wave in the wind, the ensign or colours of a regiment, ship, party, etc.

What do the several crosses mean upon our flag? Why are they placed upon it in that fashion? By what authority were they put there? Why is it that the field of our flag is sometimes red, then white, and again blue? What significance have these crosses and field colours?

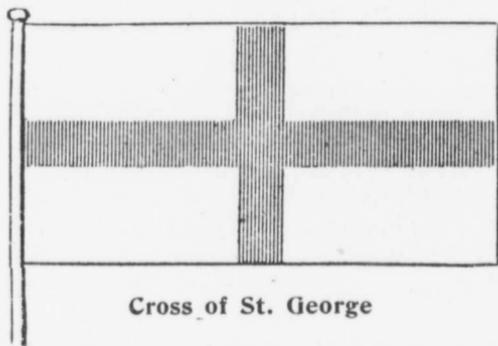
First, let us deal with the several crosses, consider briefly the history, and then the order they each represent.

In the early days of chivalry, long before the Norman conquest in England, both the knights and a few of the armies in the field wore a surcoat or "Jacques" (jacket) extending over the armour from the neck to the thighs, bearing upon it the blazon or sign either of their lord or their nationality. Many examples of these are to be seen in the early illuminated manuscripts, or on monuments erected in many cathedrals and sanctuaries.

In the eleventh and twelfth centuries, when the warlike nations of Europe combined to rescue Jerusalem and the Holy Land from the rule of the Mohammedan, the warrior pilgrims from the different countries wore crosses of various shapes and

colours upon their surcoats, or jackets, to indicate the nation to which they belonged, and the holy cause in which they were engaged. It was from these crosses that they gained their name of "Crusaders" or cross-bearers.

The colour of the crosses worn by the different countries was: For France, red; Flanders, green; Germany, black, and Italy, yellow.



Cross of St. George

St. George's Cross.—The story of the life of Saint George is that he was born of noble Christian parents in Cappadocia, Asia Minor, became a valiant and distinguished soldier, and after testifying to his faith before the Roman Emperor, Diocletian, was tortured and put to death on 23rd April, A.D. 303, at Nicomedia, a city of Bithynia, in Asia Minor, then a part of the Roman Empire. He was known as the redresser of wrongs, the protector of women, and the model of Christian chivalry.

He became the popular tutelary saint of England in the days of Richard Coeur de Lion (1189-1199), and was made a patron saint of the kingdom in the reign of Edward III. (1327-1377).

In the earlier crusades the cross worn by the English was white, but in later expeditions the red cross of St. George was adopted and worn as a badge over the armour or upon the surcoat of every English soldier in the fourteenth and subsequent centuries, even if the custom did not prevail at a much earlier period, to indicate that he was in the service of the crown.

The continued use of this cross, and reason for wearing it is well shown from the ordinances issued to the army, with which Richard II. of England invaded Scotland in 1386, of which the following is an extract: "Also that every man of what estate, condition or nation they be of, so that he be of our party, bear a sign of the arms of Saint George, large, both before and behind upon peril, that if he be slain or wounded to death, he that hath so done to him shall not be put to death for default of the cross that he lacketh, and that none enemy do bear the same token or cross of Saint George, notwithstanding if he be prisoner upon the pain of death."

The sailors of the Cinque Ports on the south-eastern coast of England, by whom the royal navies were in early days principally manned, wore as their uniform in 1315 "a coat of white cotton with a red cross and the arms of the ports underneath."

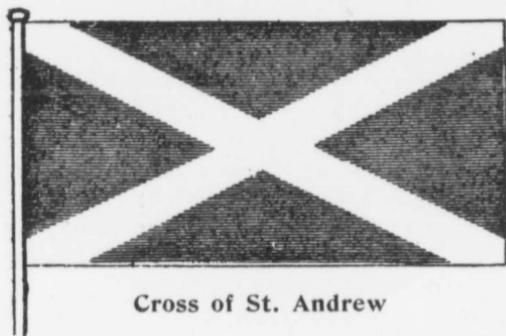
Jacks.—These surcoats or "Jacques" came in time to be known as the "Jacks" of the various nationalities they represented, and it was from the raising of one of them upon a staff or lance in order to show the nationality of those on board, when troops were being conveyed by water, that the single flag bearing on it only the cross of St. George, or the cross of St. Andrew, came to be known as a "Jack."

Jack Staff.—From this origin, too, the small flagpole at the bow of a ship is still called the "Jack Staff."

It is also believed that the term "Jack" is derived from the abbreviated name of James I., under whose direction the first union flag was constructed, and who signed his name "Jacques."

St. George's Day.—April 23rd was inaugurated in 1222 as the national festival by the Council of Oxford.

Knighthood.—"The Most Noble Order of the Garter" (K. G.) was instituted by Edward III. in 1349, who made St. George the patron of it. The ribband is a blue garter, and the motto is *Honi soit qui mal y pense* (Evil to him who evil thinks).



Cross of St. Andrew

St. Andrew's Cross.—The “saltire” or cross of St. Andrew is attributed to the tradition that the saint had been crucified with legs and arms extended upon a cross of oblique shape, and therefore, it is accepted as the emblem of his martyrdom.

Saint Andrew from a very early period had been esteemed as the patron saint of Scotland and held in veneration as strong as that entertained in England for Saint George. How he came to be adopted as the patron saint is a subject of varying conjecture. The monkish legend, assigned its ecclesiastical origin to St. Regulus, who brought some bones or relics of St. Andrew from Patras in the fourth century to Scotland, the vessel carrying them was wrecked at Muckros (now St. Andrews), but the bones were brought safe to shore at the port, since called St. Andrews. The most favorable tradition as to the time of its adoption is that it occurred A.D. 987. Hungus, King of the Picts, was being attacked by Athelstane, the King of West Saxony, when Achaius, King of the Scots, with 10,000 men came to his relief, and these two kings joined their forces to repel the invader. The Scotch leader, face to face with so formidable a foe and finding his followers somewhat intimidated, was passing the night in prayer to God and to St. Andrew, when, upon the background of the blue sky there appeared, formed in white clouds, the figure of the white cross of St. Andrew. The Scotch soldiers, re-animated by this answering sign, went into the fray with enthusiastic valor, drove the English in confusion from the

field, leaving Athelstane among the slain. Since that time the white saltire cross, upon a blue ground, the banner of St. Andrew, has been carried by the Scotch as their national ensign.

The Scotch Jack, which is described in heraldry as "Asure, a saltire argent" (on asure blue, a silver white saltire), was the flag carried before the Scotch hero, Robert the Bruce, whose valor won for him the crown of Scotland, and whose descendant, the Earl of Elgin, still bears his banner on their coat-of-arms. In 1314 this emblem of Bruce arose victorious over Edward II. Its use was continued till 1385, when the Scots, aided by Charles VI. of France, entered England, and both they and their French auxiliaries wore the white St. Andrew cross, both before and behind, to distinguish their soldiers from the foe. The battles at Chevy Chase and Flodden Field show that the flag of St. Andrew was not always victorious, but this only proves the truth of the warning motto of the prickly Scotch thistle, "*Nemo me impune lacessit*" (no one may touch me with impunity).

History shows that in the early centuries the Scotch Jack was not carried far afield, nor in expeditions across the seas. Many of the Scotch freebooters, in the early days called "sea rovers," with their tall ships pouncing down upon vessels passing the northern coasts, and the exploits of some of these sailors under St. Andrew's Jack, crop out from time to time with splendid audacity in the history of the centuries. One Mercer, a Scotch sea rover during the reign of Richard II. of England, so harrassed the merchant shipping of England that in 1378 Alderman John Philpot, a London citizen, equipped an expedition at his own expense, captured Mercer and fifteen Spanish ships and brought the whole fleet in triumph to port at Scarborough. Philpot, although he violated the law, was, for his bravery, allowed to go unpunished. The rise of the navy of Henry VIII., and the union of England and Scotland by James I., under one crown, put an end to these quarrels and reprisals so common between the subjects of the two kingdoms, yet it was the remanent of these very rivalries thus engendered between the crosses of St. George and St. Andrew which led to the National Jacks of these

two kingdoms being afterwards joined together to form one flag.

The First Union Jack of England and Scotland was thus formed, though it was not till the legislative union, 1707, that the heralds adopted it. In order to place both kingdoms upon an equal footing and dispel the existing jealousies, it was arranged that England should remain the chief partner, but at the same time it was important that neither should appear subservient to the other. This is shown by the following verbal blazon: "Azure, a saltire argent surmounted by a cross (gules) fimbriated of the second; which is equivalent to taking the red cross out of its white field, and adding to it a very narrow border of white, and laying this upon the flag of Scotland."

Order of the Thistle.—"The Most Ancient and Most Noble Order of the Thistle" (K. T.), which is especially designed for the Scottish nobility, was founded by King Achaius in 787. It was revived by James II. in 1687 and re-established by Queen Anne in 1703. The ribband is green, and the motto is *Nemo me impune lacessit* (no one annoys me with impunity).



Cross of St. Patrick

St. Patrick's Cross.—This banner is a white flag on which is a cross of the same saltire shape as that of St. Andrew, but red in colour. The heraldic description is "Argent, a saltire gules" (a red cross on a white ground).

Saint Patrick was the apostle of the Irish, and thus became their traditional patron saint. The story of his life is that he

was born towards the close of the fourth century in Scotland, at Kilpatrick, near Dumbarton and Glasgow, on the Clyde, and being taken prisoner when a child or shepherd boy, was carried into Ireland and sold as a slave. He acquired the native language, escaped to the continent, afterwards became a Christian, was ordained to service in the Church, and returned to Ireland for the purpose of converting the people, at that time plunged in idolatry. The British name said to have been given him in his youth was "Suceath," meaning valiant in war, a temperament which is certainly impressed upon the Irish. The name was afterwards changed to Patricius, when he returned again to Ireland, in evidence of his noble lineage and to add importance to his mission. He is said to have commenced his mission A.D. 431, and afterwards devoted his life to the spread of Christianity throughout Ireland.

The Trinity.—Shamrock.—Reaching the land of King Leogaire, there on the Hill of Tara, where stands the ruins of Slane Abbey, of which Moore and other Irish bards have sung, he incurred that king's displeasure by lighting a fire preparatory to his celebration of and a few days before Easter. This act was in direct violation to the pagan festival rites, then in progress with that monarch and his subjects. The king had St. Patrick seized and brought before him, but he became so impressed with the dauntlessness of the man, and interested in the wonderful tale he told of a religion of which they knew naught, and of a God of whom they had never heard, that he brought his wise men, or druids, to face the stranger and question him about his religion. Here, while explaining the mystery of the Trinity, and replying to many questions about the triple personality of the one God, St. Patrick stooped and picked up a shamrock leaf, and holding it up to the gaze of the people, said, "See, are not these three leaves growing on the one stem as remarkable as that there should be three gods in one?" So it is not the leaf itself which holds significance for the Irish people, but the form of the trefoil—the beautiful shamrock. St. Patrick, or Bishop Patrick, as he was often called, was buried at Dun-Patrick, Dun-la-lath-glas, or the dun of the broken fetters, and here, until the time

of the Reformation, were preserved his relics. His material memorials in Ireland are many. His tomb near the cathedral at Cork, is marked with a huge boulder, upon which are carved a plain cross and the one word "Patrick."

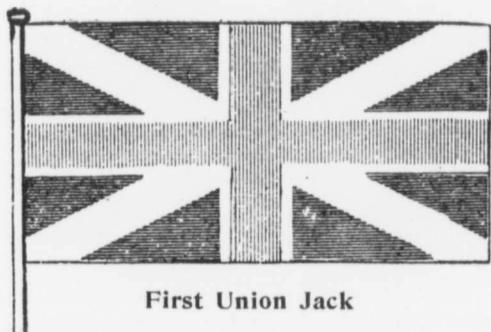
St. Patrick's Day parade takes place annually up and down the principal street in Cork, bearing his name.

The Cross.—A red saltire is rightfully claimed as the national emblem of Ireland, although there are several alleged sources of its origin. The tradition is that he suffered martyrdom upon a cross in shape similar to that of St. Andrew's, and thus when he became the patron saint of Ireland, it was held in recognition as his emblem, and for that reason was adopted as the Irish cross. Some people claim that he never had a cross, and that the cross of saltire shape is sacred only to St. Andrew. The Irish and Scotch saltires are derived, it is suggested, from the Labarum.

The Labarum.—Constantine the Great, the first Christian Emperor of the Romans, caused the sacred monogram of Christ to be put on the Labarum, which was the Imperial Standard carried before him and by his armies. It was made of purple silk, richly embroidered with gold and attached to the staff, or extended from a horizontal cross-bar. On it he placed a monogram, composed of the two Greek letters, "X. P.," of the sacred name of Christ, and the saltire cross is reported to be the repetition of the "X" of the Christian emblem. When the armies of Christendom went forth to rescue the Holy Land they received their cross embroidered standards from the foot of the altar.

The Harp.—The gold harp of Hibernia upon a blue ground in the Royal Standard as an emblem is associated with St. Patrick. The name of the Irish King, Brian Boru, a traditional patron of music, is identified with the Irish harp. Queen Elizabeth was the first British sovereign to use an Irish harp in her "Great Seal" as a national emblem. James I. first introduced the angelic harp of Hibernia into the Royal Arms and Standard, and it has ever since remained on the Imperial Banner, being adopted by successive sovereigns.

Order of St. Patrick.—The Most Illustrious Order of St. Patrick (K. P.), was instituted by George III. in 1783 for the Irish nobility. The ribband is sky blue, and the motto is *Quis separabit* (who shall separate).



First Union Jack

UNION OF THE CROSSES.

England.—The red cross of St. George and the white cross of St. Andrew had for years been symbols of the English and Scotch nations. Each had its own separate parliament, differing from the other in method and in many details, but representing the constitutional machinery of each kingdom for consultation between the king and his subjects.

Scotland.—James I., by virtue of his birth, succeeded to the throne of England and that of Scotland in 1603. This office of both kingdoms thus became merged in one and the same king. The three national Jacks had not yet been joined in one flag, although the three kingdoms had one and the same sovereign. The union of the crosses of St. George and St. Andrew in the new flag of 1606 was not an emblem of the union of the thrones, but devised for the purpose of keeping the soldiers of the two nations, England and Scotland, most interested in shipping, at peace, and to prevent their crews from quarrelling with each other.

Parliamentary Union—Something more than a mere union of allegiances was required to create a real Union Jack and entitle

the national crosses of the kingdoms to be put upon its folds. A change in the additional Jack of James was made in the sixth year of Queen Anne's reign, and the occasion of that change was co-incident with the separate parliaments of England and Scotland being united into one British Parliament; and not until then did this flag, in which the two national crosses were blended, become the sole national ensign.

Ireland.—The red cross of St. Patrick had not yet been joined with the other two upon the flag, and for ninety-three years longer the Irish Jack had its separate existence.

Parliamentary Union.—The emblems of Great Britain (England and Scotland) had not been blended with that of Ireland to form one Union Jack, till the union of their parliaments. Not till the three kingdoms were joined in union under one parliament, were the three crosses of the three national Jacks united in one Union Jack. This was the necessary qualification to entitle a national cross to be entered in the union ensign. The history of these successive blendings shows most plainly, that the triune flag arose not from union under one sovereign, but from the legislative union under one parliament, and therefore the Union Jack has become the emblem of the British Constitution, is the signal of the existence of government under a British parliamentary union, and wherever displayed, indicates the presence of British rule and British law.

Bear in mind two very important dates and facts—1707, when England and Scotland were united under Statute 6 Anne, chapter 11; and 1800, when Great Britain was united with Ireland under Statute 39 and 40 George III., chapter 67.

British Union Jack.—You now have the red vertical cross of St. George upon a white field, as the English Jack, the white saltire cross of St. Andrew on a blue field, as the Scotch Jack, and the red saltire cross of St. Patrick on a white field, as the Irish Jack. It will be observed that the two saltires are so arranged that the white saltire of St. Andrew is above the Irish in the dexter half of the Jack, as the Scotch were the first to come into the English flag, and in the sinister half of the flag

the Irish saltire is above the Scotch, so that neither is superior to the other; thus giving the Irish saltire a counter-changing appearance, the accepted meaning of which is a mutual changing of colours of the field, and charge in the escutcheon by one or



Present Union Jack

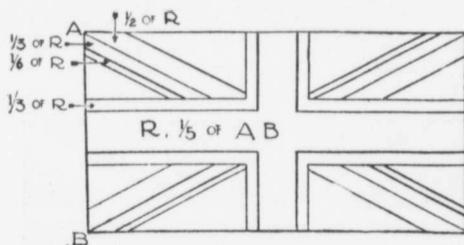
more lines of partition; but here there is no partition, nor do the field and charge change colours, as half of the Irish saltire being cut away, and with the cross of St. George a fimbriation is placed around that part coming in contact with the blue field of St. Andrew. The Irish half cut away saltire is now laid upon the yet untouched flag of Scotland, and the two saltires being thus disposed, the cross of St. George now laid upon all, completes the union and becomes the British Union Jack.

Red, White and Blue.—This is the three crossed Jack, being the second Union Jack and famous in song and story as the “Red, White and Blue.”

Proclamation.—By a proclamation issued in the forty-first year of George III. (1801) it was ordered that “the union flag shall be azure, the crosses saltire of St. Andrew and St. Patrick, quarterly per saltire counter-changing, argent and gules, the latter fimbriated of the second, surmounted by the cross of St. George of the third, fimbriated as the saltire.”

How Made.—In making the new Union Jack, instructions were given the flag designers, and regulations were issued at the same

time as above proclamation, and are the same as those of our Admiralty regulations of the present day.



Dimensions of Flag.—The flag must be twice the length of its breadth. The measurement of the width of the flag being the measurement of the halliard or hoist, being the side next the flag-staff. The proportion of the several crosses and borders are directed to be made as follows:—

Red cross of St. George, one-fifth of the width of the flag.

White border of St. George, one-third of red of St. George.

Red cross of St. Patrick, one-third of red of St. George.

White border of St. Patrick, one-sixth of red of St. George.

Broad white of St. Andrew, one-half of red of St. George.

The paramount cross of St. George is made the factor by which measurements of all the other parts are to be regulated, and its own width is to be one-fifth of the width of the flag on the flag-staff. The national banners of St. Andrew and St. Patrick are each given a proportion of one-third for each cross, and one-sixth for its border or fimbriation, and thus has due honor been done to each of the Jacks of the three kindoms.

Such was the origin of the name, and from the combination of the three national Jacks, England, Scotland and Ireland in successive periods, that the well-known Union Jack of the British nation has gradually grown to its present form.

Bunting.—Flags are made of bunting, a fabric of great toughness and durability, and comes from the Yorkshire mills in forty-yard lengths, varying from four to thirty-six inches in width.

Silk is also used, but only for special purposes, such as for the colours of a regiment, etc.

COLOR OF FLAGS.

The heraldic and traditional interpretation of colour is:—

Red, or more properly crimson, sometimes called “the tincture of the field,” indicates courage. A red flag is often used as a danger signal, and to cease firing at target practice.

White, is the emblem of purity, and the symbol of amity and good-will; of truce amidst strife, and of surrender when the cause is lost.

Blue, is the emblem of truth.

The *blood-red* flag is the symbol of mutiny and revolution.

The *yellow* flag betokens infectious illness, and is displayed when there is cholera, yellow fever, smallpox or other dangerous maladies on board ship. It is hoisted on quarantine stations.

The *black* flag signifies mourning and death, and serves to indicate after an execution in cases of capital punishment.

Flag devising is a branch of heraldry, governed by fixed laws as to form and colour. Colour should not be placed on colour, nor metal upon metal.

Inscriptions on flags are seldom seen.

Regulations are made governing the use of flags, except in civil life, in the different branches of the Imperial service, to which reference will be made as follows:—

1. In civil life.
2. The Royal Standard, or Imperial Banner.
3. Military service.
4. Naval service.
5. Merchant or marine service.
6. Diplomatic and Consular service; and
7. Colonial service.

THE UNION JACK.

It's only a small piece of bunting,
It's only an old coloured rag;
Yet thousands have died for its honour,
And shed their best blood for the flag.

It's charged with the cross of St. Andrew,
Which, of old, Scotland's heroes has led.
It carries the cross of St. Patrick,
For which Ireland's bravest have bled.

Joined with these is our old English ensign,
St. George's red cross on white field;
Round which from King Richard to Wolseley,
Britons conquer or die, but ne'er yield.

It flutters triumphant o'er ocean
As free as the wind and the waves;
And bondsmen from shackles unloosened,
'Neath its shadow no longer are slaves.

It floats over Cyprus and Malta,
O'er Canada, the Indies, Hong Kong,
And Britons, where'er their flag's flying,
Claim the rights which to Britons belong.

We hoist it to show our devotion
To our King, to our country and laws;
It's the outward and visible emblem
Of advancement and liberty's cause.

You may say it's an old bit of bunting;
You may call it an old coloured rag;
But freedom has made it majestic,
And time has ennobled the flag.



The Union Jack.

1 *In Civil Life.*—By the Imperial Merchant Shipping Act, 1889 (now consolidated in the Merchant Shipping Act, 1894), the plain Red Ensign is “declared to be the proper national colours for all ships and boats belonging to any British subject,” except such ships or boats “allowed to wear any other national colours in pursuance of a warrant from His Majesty or from the Admiralty.” (See 57 and 58 Vict., Chap 60, Sec. 73.) By virtue of this Statute, the Lords Commissioners of the Admiralty issued their warrant and did thereby “warrant and authorize the Red Ensign of Her Majesty’s Fleet, with the Canadian Coat of Arms in the Fly, to be used on board vessels registered in the Dominion.”

The Canadian Red Ensign being thus assigned exclusively for the use of the Merchant Marine of Canada; the Canadian Blue Ensign for our Government vessels; and in the absence of any other proper legal regulation or authority, the only proper and appropriate national flag to display on land within the territory of the Dominion of Canada upon all public days, civic and unofficial occasions, is the plain Union Jack.

There is no written code, either prohibitory or obligatory. Owing to the easy-going British constitution, which avoids all undue interference with the liberty of the subject, or needless repressive legislation—the use of the national flags or emblems is a matter of usage. Immigration constantly brings to our

shores foreigners who are equally free to fly, as fancy dictates, the banners of their fatherland in Canada, which all others will carefully and cordially respect.

The hoisting of *foreign* colours over private residences must be regarded as a matter of toleration and good taste. Rightly considered and understood on public anniversaries and holidays of the nation, the display by foreigners of their own flags is regarded as a compliment. Great care and discretion should be exercised, so as not to give offence to a foreign nation where hostile prejudices exist and the patriotic sentiment might be misunderstood.

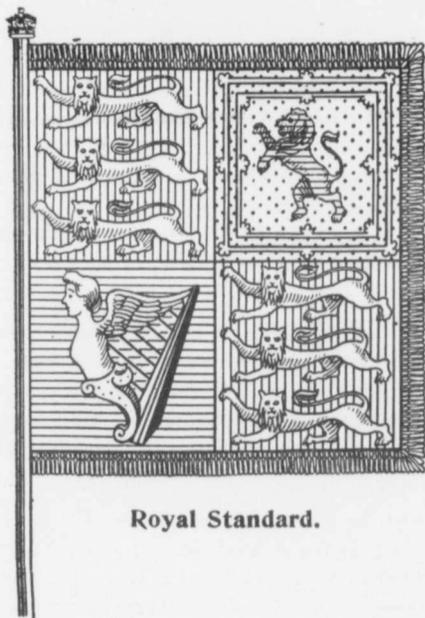
The *tri-colour* flag, which our French-Canadian fellow-citizens love to exhibit, may be said, historically speaking, to be an anachronism. The flag to which their forefathers bore allegiance in the old Kingdom of France was the white flag with the fleur-de-lys on it; the tri-colour is the flag of a later government—the French Republic.

The tri-colour was first used in Canada in 1854 as the flag of the Allan Line of steamers.

By the regulations of 1894 the Union Jack is ordered to be flown upon Parliament Tower at Westminster, London, throughout the whole session, and is hoisted on all days when parliament sits from 10 a.m. until sunset.

The Union Jack is to be used on all ordinary occasions, and is only substituted by the Royal Standard when the King enters the building and whether Parliament is sitting or not, on certain royal anniversaries and occasions, such as the birthday, accession, marriage or coronation of the sovereign. In Canada, this patriotic usage has recently been adopted and should be strictly adhered to.

The first English flag to float over Canada in token of sovereignty was that flown on the ship "Matthew," Captain John Cabot, June, 1497, is abundantly proved by recent investigation.



Royal Standard.

2. *The Royal Standard*, or Imperial Banner, is the personal banner of the sovereign. By proclamation, issued in the forty-first year of George III. (1801), the Royal Standard was ordered to have in it only the arms of the three united kingdoms of England, Ireland and Scotland. The new one, now at Windsor, recently approved of and adopted by the King, was designed and executed at the School of Art Needlework Exhibition at South Kensington. Upon it is emblazoned and quartered his coat-of-arms, as the Monarch of the Empire, and it is the symbol of the tie that binds us all into one great empire. Each of the four spaces measures one square yard. The arms of England, being the three golden lions "passant" (or walking) upon a brilliant

scarlet silk background in the left upper space next the staff, and repeated in the right-hand lower space, to complete the even number required by the laws of heraldry; those of Scotland being the single red lion "rampant" (or erect as if attacking) upon a field of gold in the right upper space; and those of Ireland, being the golden harp upon a background of azure (blue), on the left lower space next the staff. Both sides of the banner are worked alike. The general effect is a brilliant blaze of colour harmoniously blended. The design is bordered by a fringe of small tassels of Japanese gold, and the staff is surmounted by a golden crown. In 1603 the harp first appears in the Royal Standard, as the device of Ireland, adopted by James I., and has continued so ever since.

It is flown whenever he is in residence ashore, and at the mainmast of any of his ships on which he embarks. It is also displayed in place of the Union Jack on the anniversaries of his birth, accession and coronation over all fortresses and garrisons of the Empire, and at Government House, and a royal salute of twenty-one guns is fired at noon of these days. (R. and O., p. 51.)

The Stations in Canada at which the Royal Standard, twelve feet by six feet, is to be flown on the above anniversaries are:—Fort Osborne Barracks, Winnipeg; Wolesley Barracks, London; Stanley Barracks, Toronto; Fort Henry, Kingston; Nepean Point Battery, Ottawa; The Barracks, St. Johns, Que.; The Citadel, Quebec, and The Barracks, Fredericton, N.B. (R. and O., p. 57.)

Each member of the royal family uses the royal coat-of-arms with appropriate heraldic distinctions. The Princess Louise, when her husband, Lord Lorne, was Governor-General of Canada, had her own coat-of-arms displayed above the chair of state where she sat, and her Royal Standard was flown instead of the Union Jack over Government House while she was in residence there, and also the Sovereign's Standard was hoisted over the Parliament Buildings at the opening of the session instead of the Union Jack or Red Ensign.

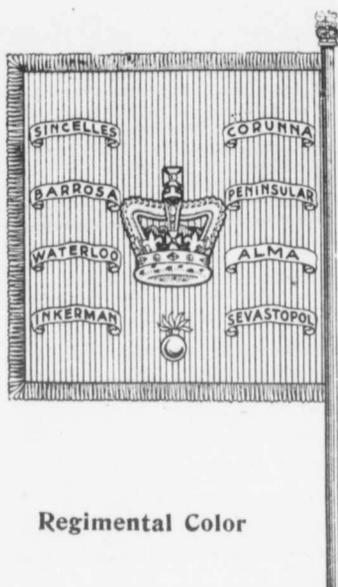


3. *Military Service.*—The Imperial army regulations and orders define with great exactness the use of flags, the honours and salutes of which are rigidly enforced.

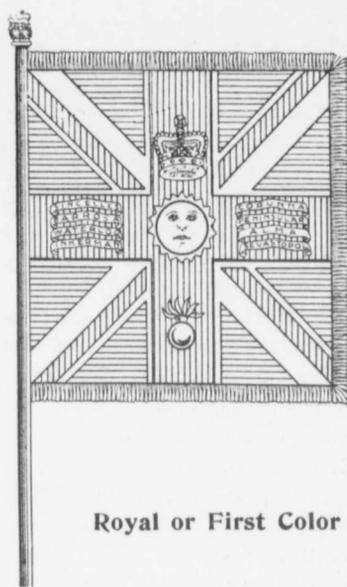
The Union Jack on a blue field is flown upon all the fortresses and garrisons of the Empire, whether under the charge of the Imperial military authorities or colonial militia forces. Halifax is an Imperial fortress. The King's regulations contain a list of the military stations and prescribes how the national flag shall be used. A militia general order fixes at what stations in Canada and when the Union Jack is to be used.

Colours are classed as part of the personal equipment of an army, and this ancient custom still exists in our British military service, both in the Colonial and in the Imperial forces.

The Royal or First Colour, sometimes called the King's colour, is crimson, with appropriate distinctions. The second colour is regimental.



Regimental Color



Royal or First Color

The *Royal or First Colour* of every regiment is to be the Great Union—a plain Union Jack—being the Imperial colour of the United Kingdom of Great Britain and Ireland, in which the cross of St. George is conjoined with the crosses of St. Andrew and St. Patrick, on a blue field—the Imperial Crown with the number of the regiment underneath it in gold Roman characters are embroidered in the centre. (R. and O., p. 65.)

The King's Colour of all regiments of infantry, except the three regiments of Foot Guards, is the Great Union, having in the centre the territorial designation and regimental title, surmounted by the Imperial crown.

The privilege of carrying colours can be conferred only by the sovereign or his personal representative.

Imperial Army.—In the Imperial Army a pair of colours is supplied to each regiment of infantry entitled to receive the royal warrant. Rifle regiments do not carry colours.

Canadian Militia.—In Canada there are no means available for the supply of colours to the militia, as a charge against the public. (R. and O., p. 64.) Frequently, in Canada, some patriotic person or society has presented a pair of colours to a favored regiment.

How Made.—The colours are made of silk; their dimensions are three feet nine inches flying, and three feet deep on the pike, exclusive of the fringe, which is two inches in depth. The pikes or poles are made of ash $1\frac{1}{8}$ inches in diameter, and are eight feet seven and one-half inches in length, including the Royal Crest. The heads are surmounted by a royal crown and lion "passant gardant," and they are shod with a brass ferrule. (R. and O., p. 64.)

Alteration in Colours.—No addition to or alteration in colours can be made without the Sovereign's special permission and authority, signified through the Commander-in-Chief.

New Colours.—In the Imperial service all applications for new colours, or any alterations therein, must be made through the proper military channel to the Secretary of State for War, accompanied by the proceedings of a Board of Survey on those in possession, and should they have not lasted the prescribed period a report must be made of the circumstances under which they have become unserviceable. The period of duration assigned for colours and standards on home service and under ordinary circumstances in the British army is five years in the Guards, and twenty years in other services. On foreign stations the duration of these articles will vary according to the climate and the nature of the service.

Repairs to colours are executed in the regiment, and the expense thereof charged in the pay-list, supported by vouchers and the usual certificates.

Those regiments which bear a royal, county or other title, are to have such designation on a red ground round a circle within the Union wreath of roses, thistles and shamrocks. The number of the regiment in gold characters to be in the centre.

In such regiments as bear any distinguishing badge, the badge is to be on a red ground in the centre, and the number of the regiment in gold characters underneath; the royal or other title to be inscribed on a circle within the Union wreath of roses, thistles and shamrocks.

The Regimental or Second Colour bears the Union, twelve inches square in the upper canton; the colour of the flag is the same as the facings of the regiment, except for regiments whose facings are red, white, buff or black. For regiments with red, white or buff facings, the second colour is the red cross of St. George on a white field; for those with black facings, is the red cross of St. George on a black field. The number of the regiment is to be embroidered in gold Roman characters in the centre. This colour bears the designations and titles displayed as on the royal or first colour, and also such devices, distinctions and mottoes, which have been conferred by royal authority within the Union wreath of roses, thistles and shamrocks, the whole ensigned with the Imperial crown. (R. and O., p. 65.)

The fringe around the border of the colours is two inches wide; for the royal or first colour it is of gold and crimson, the regimental or second colour has its fringe of gold combined with the same colour as the flag itself.

The *CORDS* and *TASSELS* are crimson and gold mixed; their length three feet.

Foot Guards.—The regimental colour of the Governor General's Foot Guards is blue, with the Union flag in the dexter canton, and bearing a star of six points, each of the points bearing the initial of one or more of the different provinces of the Dominion, with the royal cipher in the centre, encircled with the Union wreath. The regimental title is on a scroll beneath, surmounting a beaver and a wreath of maple leaves with the motto "*Civitas et Princeps cura nostra.*" (R. and O., pp. 65 and 412.)

Colour Carriages are made of buff leather two and one-half inches wide.

Carrying Colours.—The colours of infantry are, as a rule, to be carried by the two junior second lieutenants. (R. and O., p. 65.)

Ensign, was a title applied to the officer entrusted with the duty of carrying the ensign or colour, of which there was formerly one to each company of militia.

Colour Sergeants.—The honorable and distinctive duty, of attending the colours in the field, is performed by colour sergeants of approved valor and fidelity, but so as not to interfere with the regular performance of their regimental or company duties. (R. and O., p. 65.)

Canadian Colours.—The authority to have colours in the Canadian militia is granted as a personal privilege to the particular regiment to which they are awarded. Entirely apart from this special privilege to carry colours, devices, badges and mottoes are conferred on regiments. Such devices as appear emblazoned on the colours represent only the identity and historical record of the regiment.

Cavalry (Dragoons only) colours are crimson, with the royal or other title and badges and devices therein are carried by the troop sergeant-majors, and are only uncovered in "review order" and during parade movements.

Hussars and *Lancers* do not carry standards, their badges and devices being borne on their appointments.



Commandant's Flag.

In camp only one Union Jack is to be flown, and that in front of the camp commandant's tent; it will be hoisted at sunrise and struck at sunset.

Camp Colours, Banner Rolls or Banderoles are square banner-like flags, of the colour of the facings of the regiment with the number of the regiment upon them. The poles are seven feet six inches long. (R. and O., p. 65.) Regiments may use the red banderoles with their number or badges thereon—the regimental commanding officer having a large banderole in front of his tent.

The Saluting Colour is an ordinary camp colour, distinguished only from others by a transverse blue cross. (R. and O., p. 65.)

The Pennon is a small, narrow flag, forked or swallow-tailed at its extremity, and is derived from the word *penna*, a feather. It was the ensign of those knights who were not bannerets, and the bearers were sometimes called pennonciers. The lancer regiment use this form of flag on their lances.

Guidon, derived from the French word *guide-homme*, is the regulation name applied to the small standards borne by the squadrons of cavalry regiments. It is square in form and is richly embroidered, fringed and tasselled. The King's Guidon is borne by the first squadron, and is always of crimson silk, the others are the colour of the regimental facings. It is employed at state, funeral or ceremonial processions. Like the standard, it bears motto and device, is small, not elongated, and without the cross of St. George.

A red flag used at target or rifle practice is the signal for danger or to cease firing, and on no account is a shot to be fired when the danger flag is up at the marker's butt. (R. and O., p. 332.)

Dipping the flag is an expression of honor and respect. On parade of troops before the Sovereign, the regimental flags are lowered or "dipped" as they pass the saluting point or base.

Trooping the Colours is a grand ceremony conducted with the public mounting of garrison guards.

The origin of the respect and honor paid to the "Colour" dates from the time when the Roman legions marched on their triumphant way, fighting around and under the shadow of their

straw-crowned poles, the appearance of which in time to come was universally regarded as the precursor of victory.

The colours of a regiment are meant to serve, properly speaking, as the rallying point for the soldiers, who fight for and under them. In their primary form they were merely handfuls of fern or straw fastened to the tops of poles and in that shape were carried by the Romans.

Of all the honors which are paid to the colour, the greatest is, without doubt, that known as "trooping" it.

When this ceremony first became a ceremony, pure and simple, is a matter of uncertainty. The earliest mention of this parade occurs about 1785, and from the description then given it would appear that the stately attention now paid to the colour only occasionally, was then a matter of far less rare occurrence, at any rate, that it took place whenever the regiment has been on parade. It all depends on what an ancient writer exactly means by the words, "when the ensign returns from the field." In the early days this ceremony was performed after this manner. A regiment was formed in three divisions—a central division of pikemen, flanked on either side by a division of musketeers, and each regiment carried three colours, but it is not specified which colour was so honored. When the captain led his troops "from the field," and near to the place where the colour was to be lodged, he drew up the musketeers in line, while the pikemen took up a position in rear of the centre of the line. The ensign-bearer, with the colour guarded on each side by a sergeant, stood between the two bodies. The captain then marched in front of the colour with the drums, and the lieutenant came immediately behind the ensign-bearer, who carried the colour furled. The company then "trooped up" to the ensign's quarters, was halted, and the ensign bowing to the captain, carried in the colour. The musketeers thereupon fired "one entire volley" and dispersed to their quarters. If time pressed, this parade was shortened by the whole company being drawn up in a body and escorted the ensign and the colour to the former's quarters, and after seeing the standard safely housed, fired a volley and was dismissed. It was incumbent on every soldier to know where the

colour was lodged, because that was the rallying point for the company when the "assembly" was sounded. There were then no barracks, the soldiers being billeted about the neighborhood in inns, etc. No doubt on each parade the colour was trooped and carried back, but the ceremony fell into disuse, and was employed only on rare occasions.

At present the regulations governing this ceremonial parade by a regiment, which troop the colours, may be found in the Military Drill Book on Infantry Training of 1902 at sections 278, 286 and 301.

Presentation of Colours. This ceremony is found at section 306 of the Drill Book.

Salutes are not to be fired before 8 a.m. nor after sunset, nor during hours of Divine service or on Sundays. (R. and O., p. 286.)

Old Colours. The custom of the service assigns old colours to the full colonel of the regiment. It has, however, been usual to deposit them as trophies in the cathedral or principal church of the city, town or place, whose name the regiment bears, or in some public building or institution.

Meaning of Colours. Every part of the standards, colours and guidons of regiments have a distinct emblematic significance, commanding the deep respect of all officers and soldiers who are required to salute the standards and colours of their own and other regiments. The surmounting crown represents the royal prerogative; the tassels, which come from an officer's sash, denote discipline and obedience to command; the ensign, the national constitution; another badge or device emblazoned on the flag, the historical record of the regiment; all combining the military virtues he should cultivate, viz.:—Loyalty to the Sovereign, subordination to the military chiefs, patriotism and honor.

The military authorities have also special flags for use in vessels and boats, according to the arms of the service.

Blue Ensign.—Vessels of the War Department and boats employed for staff and general military services, carry the Blue Ensign, with the device of crossed swords on the flag.

Ordnance Flag. Royal artillery and ordnance store service boats bear the ordnance arms in their flag.

Submarine Militia.—The device on flags of submarine military boats is a hand issuing from a mural crown and grasping a thunderbolt.



Man-of-War Flag.

4. *Naval Service.* The flag regulations for the naval service are very precise and stringent.

Man-of-War.—All ships of war in commission bear a white ensign with the red cross of St. George and the Union in the upper canton, and is the distinguishing badge. They may also display the Union Jack at the bowsprit end.

The old timed division of the British fleet into red, white and blue squadrons, for the sake of distinction, was abandoned by the new regulations brought into force under Order-in-Council of 9th July, 1864. Previously the variety of ensigns in colour divisions much increased the danger in action. Lord Nelson, to prevent that confusion at Trafalgar, ordered the whole of his fleet to hoist the White Ensign with the Union in the upper corner, under which flag that victory was gained.

The Pendant or Pennant, and by the sailors called the “pen-net,” is derived from the word *penna*, a feather, and is a long, narrow flag with pointed end. It is more especially adapted for use at sea. On a man-of-war it is some twenty yards long and

hardly six inches broad, and is charged at the head with the cross of St. George.



Pendant or Whip-lash.

The Dutch had been "sweeping the seas" with brooms at the mast-heads of their vessels, and the British sailors, in defiance of that usage, prolonged the narrow end of the pendant, so as to make it resemble a whip-lash when seen from a distance.

Generally, the special distinguishing mark of a man-of-war, worn next to the main-mast bend, is a long, narrow-pointed pendant, having a St. George's cross on a white field next the mast, with a white "fly" or tail to it.

All the King's ships on service, when not bearing a flag or broad pendant, wear at the main the long pointed pendant with St. George's cross on a white field in the part next the mast and a white "fly" or tail to it.

Admiralty Flag.—This is a red flag having a yellow anchor placed horizontally in it, with the cable (of rope) running loosely through and around the anchor.

Lord High Admiral.—The office of Lord High Admiral is now executed by a Board of Lords Commissioners who have a flag of their own, which is flown on warships when any member embarks.

An Admiral of the fleet wears the Jack at the main topgallant mast-head.

An Admiral wears at the main-mast a plain white flag with a red St. George's cross thereon.

A Vice Admiral wears at the fore-mast a plain white flag with a red St. George's cross thereon.

A Rear Admiral wears at the mizzen-mast a plain white flag with a red St. George's cross thereon.

A Commodore of the first class wears a broad pendant tapering gradually from the mast, and ending in a swallow-tail at the main.

A Commodore of the second class wears the same flag at the foremast.

Dipping.—At sea the colours are “dipped” by hauling them smartly down from the mast-head and promptly replacing them without pause.

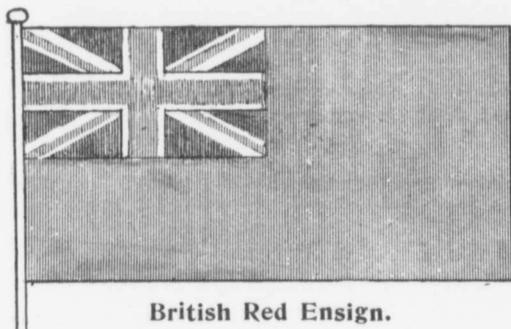
Pilot Flag.—The Pilot Flag of all British ships to be used in all parts of the world, whether naval or mercantile, is the Union Jack with a border of white of one-fifth of the Jack.

Saluting.—Ships of war hoist the flags of other nations for saluting purposes on proper occasions, as a national courtesy.

Blue Ensign.—All armed vessels in the employ of the government of a colony fly the British Blue Ensign with the badge, or arms of the colony emblazoned on the fly, and also the pendant. (R. and O., p. 58.)

Canadian cruisers, by special authority are permitted to fly the long pendant, similar to that worn by the Royal Navy, except that the fly or field is blue with the ensign (red cross of St. George on a white field) next the mast. The pendant is made to suit the height of the mast, anywhere from six to twenty yards long and two and one-half to four inches in breadth next the mast.

Other vessels of the Dominion Government wear at the main-mast head the Blue Ensign with the Dominion arms thereon, but not the pendant in addition.



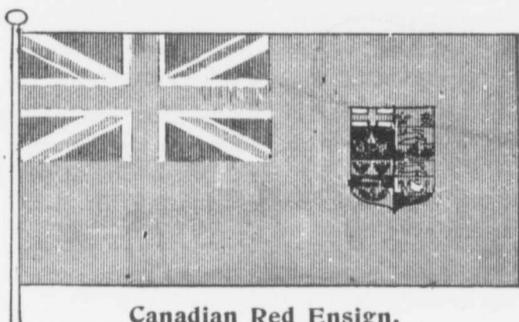
British Red Ensign.

5. *Merchant or Marine Service:*

Red Ensign.—The Lords Commissioners of the Admiralty under power vested in them by the Imperial Merchants' Shipping (colours) Act of 1889, issued their warrant dated 2nd February, 1892, authorizing the merchantmen of the Dominion to use the Red Ensign of His Majesty's fleet, with the Canadian coat-of-arms on the field. Of course, they can use the Red Ensign, if they wish, but Canadians generally use the Canadian Red Ensign the world over. Canada is the first colony to obtain this special privilege.

Shield on Flag.—By the Royal Warrant of 26th May, 1868, the shield (upon which the Canadian coat-of-arms is quartered) of the Red Ensign shall be printed, stamped, or worked on a red ground. The area of the shield shall not exceed one-fourth of the area of the Union Jack, of the particular ensign in which it is used. The same proportion is to be maintained in regard to the Shield of the Blue Ensign, but it shall be stamped, printed, or worked on a blue ground. The Shield itself shall be placed centrally in that part of the flag, which is beyond the Jack. No surmounting Crown, wreath, garland, or other appendage should be added, since such has never been authorized.

Under the Merchants' Shipping Acts, all other vessels and ships owned by the subjects of His Majesty, are to wear a red ensign with the union in the upper canton next the staff, except such yachts, or vessels as have the special warrant to display other ensigns, colours, or pendants.



Canadian Red Ensign.

The Red Ensign of Canada.—a flag of plain red, having the Union Jack in the upper “canton” or corner, next the mast, with the Dominion coat-of-arms in the “fly” or field of the flag.

Colonial Merchant Vessels, in addition to the red ensign, may carry a distinguishing flag with the badge of the colony thereon. (R. & O., p. 58.)

Blue Ensign.—The Blue Ensign with the arms or badge of the colony emblazoned thereon, as shown in the Circular Despatch of 23rd August, 1875, and the pendant are to be flown by all armed vessels in the employ of the Government of a colony.

The Blue Ensign with the badge of the colony thereon, but without the pendant, is to be flown by all vessels belonging to or in the service of the Government of a colony, but not armed. (R. & O., p. 58.)

Several Royal Yacht Clubs, have been granted the privilege of wearing the Blue Ensign by Royal Warrant.

Signal Entering or Leaving Port.—A ship belonging to a British subject must always hoist the proper national colours, under a very heavy penalty, on a signal from one of His Majesty’s ships, and on entering and leaving any foreign port; and if of 50 tons gross or more, must also do it on entering or leaving any British port. A British vessel may also fly her proper national colours during the whole stay at a foreign port.

Pilot Flag.—A pilot flag is composed of the British Union Jack with a border of white of one-fifth of the Jack, and must be used in all parts of the world by these ships and vessels.

Compliment.—Mail steamers, or packets, and passenger boats plying between two countries, often fly as a custom, the flag of the other country at the fore, in addition to their national colours at the peak, or on the ensign staff aft. Such is purely a voluntary compliment.

6. *Diplomatic and Consular Service.*—For Ambassadors, Envoys and diplomatic servants, the Union Jack with the Royal Arms in the centre thereof on a white shield, surmounted by a green garland, is flown.

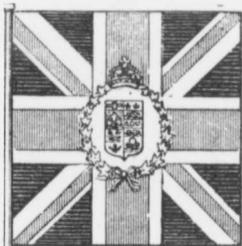
By Governors, High Commissioners, or Administrators of the King's colonies or possessions abroad, the Union Jack with the arms or badge of the colony in the centre on a white shield surmounted by a green garland, is displayed.

Consuls-Generals, Consuls and Consular agents fly and display the Blue Ensign with the Royal Arms in the centre of that part of the fly between the Union Jack and the end of the flag.

International Right.—The hoisting of the national colours over Consulates and Consular residences, is a matter of international right, and any insult to the flag of a nation's official representative, would be regarded as an insult to the nation itself, for which reparation would have to be made.

7. *Colonial Service.*—The Governor-General is authorized to use a plain Union Jack in the centre of which upon a white ground or disc surrounded by a green garland of maple leaves, surmounted by a Crown, is the Dominion coat-of-arms. (R. & O., p. 57.)

Government House.—The Union Jack, without the badge of the colony, is flown from Government House from sunrise to sunset, except when the Royal Standard is authorized to be used. (R. & O., p. 57.)



Governor General's Flag.



Lieut.-Governor's Flag.

Ships and Vessels.—The Union Jack, with the arms or badge of the colony thereon, is hoisted at the mast-head of any of His Majesty's ships or other vessels, when he is on board.

Salutes.—At the opening and closing of the Dominion Parliament, the Governor-General is entitled to a salute of 19 guns. (R. & O., p. 283.)

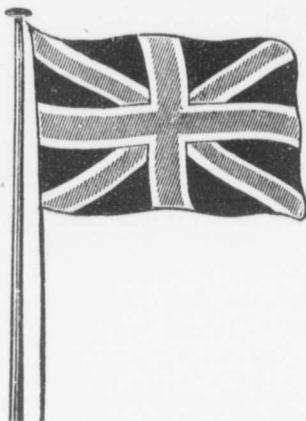
Ireland.—The flag of the Lord Lieutenant of Ireland is a harp on a blue shield in the centre of the Jack; no surrounding white disc, garland, or crown.

India.—The flag of the Governor-General of India has the star of India placed plainly upon the Jack, but with crown above.

Provinces.—The Lieutenant-Governors of the several Provinces of the Dominion fly the Union Jack with the coat-of-arms of their respective Provinces on a white ground in the centre, surrounded by the maple leaf garland, but without the surmounting crown, in residence, or when embarking in boats, or other vessel. (R. & O., p. 57-8.)

Salutes.—A Lieutenant-Governor on the opening and closing of the Provincial Legislature is entitled to a salute of 15 guns. (R. & O., p., 263.)

Royal Salutes are authorized to be fired on the Sovereign's birthday and Dominion Day at the following stations:—Victoria, Winnipeg, London, Toronto, Kingston, Montreal, Quebec, Saint John, and Charlottetown. (R. & O., p. 282.)



HOW TO FLY THE FLAG.

It is most important that all should know how to fly our flag—the Union Jack—which floats over every fortress, garrison and ship of the Empire.

Hoisting.—Many sad mistakes are made in flag hoisting. The proper ship-shape fashion is to have the flag-staff surmounted by a “truck” or circular cap, flat—on the underside at least. In this truck is the sheave, or roller, and for small staff and light flag, two holes rounded out smoothly in the truck for the ascending and descending parts of the cord to run in will suffice. Attach the flag closely to the halyard at the upper end, and run it choke up to the mast-head; this will give it a neat fitting and smart appearance, that will strike the eye at a glance. Many defective flagstuffs have the sheave or roller placed in the body of the mast some distance down from the top, which is further lengthened by a gilt ball or spear, which, if the flag be carelessly attached to the halyards, causes it to hang down in the most sloven-

ly fashion, and gives it the appearance of being almost at half-mast

Courtesy.—In token of courtesy, the flags should either be hoisted on separate flag-staffs, or exactly side by side, if flown from the same staff. When not flown, they are placed side by side, or sometimes entwined.

Vanquished Foe.—To hoist one national flag under another on the same halyards, and so display them, denotes a vanquished foe, and are only so hoisted over prizes in time of war. Grave mistakes have been committed, which led to ill-feeling, where only courtesy was intended, on occasions of public rejoicing or mourning, in displaying flags in that manner.

Distress.—To fly the flag reversed, union down at half-mast, is the signal for distress, calling for assistance. It is wrong to display it that way, as a sign of grief or mourning.

Half-mast.—In token of grief or mourning the flag is lowered midway between the top of the mast and the yard-arm.

OUR NATIONAL PRIDE.

Why do we love our King and country, and feel proud to be a British subject? One marvellous illustration, of the many, affords the answer.

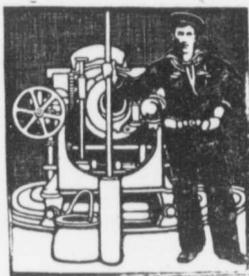
“King Theodore of Abyssinia, seized a British subject named Campbell, without just cause, carried him up to the fortress of Magdala on the heights of a rocky mountain, and put him in a dungeon. It took six months for Great Britain to find it out. His immediate release was demanded, but this obstinate King refused. In less than ten days thereafter 10,000 British soldiers, including 5,000 Sepoys, were sailing down the coast on warships. Reaching the coast, they disembarked, marching 700 miles across a terrible country, under a burning sun, up the mountain to the very heights in front of the frowning dungeon; then gave battle, battered down the iron gates and huge stone walls, reached down into the dungeon and lifted out that one British subject, King Theodore killing himself with his own pistol. They carried him down the mountain, across the land, put him aboard the ship and sped him home in safety. That cost Great Britain \$25,000,000 and made General Napier Lord Magdala. That was a great thing for a great country to do—a country that has an eye to see all across the ocean, all across the land, away up the mountain heights, and away down to the darksome dungeon, one subject of hers of the 380,000,000 of people, and then has an arm strong enough and long enough to stretch across the same lands, up the same mountain heights, down the same dungeon, and then lift him out and carry him home to his own country and friends. In God’s name, who would not die for a country that will do that?”

Our Flag floats upon every sea and in every land, is hoisted in the name of our Sovereign, and is the sign of the power and authority of the British nation throughout the world. It is respected by all civilized nations, because it is the symbol of liberty, justice and Christianity; it demands respect and obedience to our laws, and exacts prompt redress for a wrong done or crime committed; it stands for freedom and liberty to the slave, and its appearance in savage lands is the signal that cruelty and barbarism must be put down; it means gentleness and trust in the business affairs of life, and stands for equal rights to each other and security in the same; it marks the gradual and steady

progress of toleration, that genuine conviction that truth and justice are not served by violent repression of opinion adverse to our own, but which looks upon a different judgment from its own with due consideration, honorable to our fellow man and just to God; it encourages a system of reform by rejecting what is erroneous and adopting what is most serviceable; it bespeaks a healthy social education, and affords the power to resent repression or the improper administration of our public affairs, and advocates the development and expansion of educated opinion supported by a loyal acquiescence in the laws under which we, as a nation, live; it concentrates our unbounded confidence in a firm, just and wise Sovereign, who, following in the footsteps of his beloved mother, rules with mercy and charity, willing to suffer rather than injure one of his lowliest subjects, and who is enshrined deep in the affections of his people, and revered by every true-hearted man and woman around the world; and it fills each with a national pride—one of the most valuable assets of a nation, and the promise of a secure future. To the soldier it marks a steadfast performance of duty in the face of death; to the sailor, a willing self-sacrifice for the sake of others; and to all of us a reliance on God, constituting the glorious heritage of the British race.

Breathes there a man with soul so dead,
Who never to himself hath said
"This is my own my native land?"
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there be, go, mark him well,
For him no minstrel raptures swell,
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite this honor, power, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down,
To the vile earth from which he sprung,
Unwept, unhonored, and unsung.

—Sir Walter Scott.



WHAT THE FLAG AFFORDS US.

Do you know what that flag cost and what rights you acquire under it? To preserve that flag and hand it down to us unsullied in this generation, has cost many precious lives and the destruction of vast properties, the loss of many valuable ships, and has secured to us the many liberties and privileges we now enjoy as British subjects. Wherever that flag floats, it indicates commercial prosperity and the Christian civilizing power; it means perfect security and safety to the poorest subjects, both in life and property in all parts of the world. To insult that flag means that, notwithstanding we have strong opposing political parties, the whole nation becomes instantly united, the command is given, the fleets are manned, got ready, stripped for action and put to sea, the vast disciplined army already provisioned and equipped, **stands ready in the field, eager for the word "Forward,"** the volunteers are mobilized and under arms, shielding our homes; and all this is to protect the honor of that flag, which is the significant representative of British liberty, justice and fair play.

It is an emblem, a cluster, and glorious trinity of beautifully blended crosses, marking its Christian origin, and can be equally and lovingly embraced by every British subject alike, no matter of

what race or creed, all finding a ready welcome and securing shelter beneath its benign folds.

Great Britain has over 500 ships of war, a merchant navy of over 40,000 ships manned by ten times that number of trained and trusty sailors on duty all over the world, and she possesses half the carrying power of the globe, while this grand old flag majestically floats over four hundred millions of her loyal and peaceful subjects, happy, contented, and secure under the sound constitutional government of a world-wide Empire

Who is not proud to be a subject of that nation "upon whose dominion the sun never sets, and the drum beat of whose army never ceases?"

All honor to that flag, in whose folds we have such security.

GOD BLESS OUR KING AND QUEEN.

ROYAL AND OTHER ARMS.



British Coat of Arms.

A *Coat-of-Arms*, in the military trappings of the middle ages, was a surcoat worn by princes and great barons over their armour, and descending to the knee. It was made of cloth of gold or silver, of fur or velvet, and was charged with heraldic devices. It was first employed by the crusaders, and became hereditary in families at the close of the 12th century. It took its rise from the knights painting their banners or shields, each with a figure proper to himself, so as to be distinguished in battle, when clad in armour. It is now a relic of the ancient armorial insignia, divested of the surcoat on which it used to be embroidered. It is any device assumed, as by a state or country, as an emblem; the official insignia.

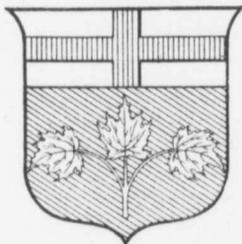
The *British Coat-of-Arms*, or *Royal Arms*, consists of the quartered shield, the first and fourth quarters on a red ground containing the three golden lions passant-guardant, is for England; the

second quarter, the red lion rampant on a gold ground within a double tressure flory-counter-flory, is for Scotland; and the third quarter, a gold harp with silver strings on an azure background, is for Ireland; the whole shield being encircled with the garter, on which is the motto, *Honi soit qui mal y pense* (Evil be to him who evil thinks). Separated and directly above the royal crown on the shield is the crest, consisting of a smaller Imperial gold crown, surmounted by a small golden lion crowned, statant-guardant. Looking at the above cut, it will be observed that the supporters are, on the left a gold lion guardant and crowned, on the right a silver unicorn armed (with claws and teeth), crined (with mane and tail) and unguled, gorged (with collar), with a coronet of crosses patee and fleur-de-lys, and with a chain affixed thereto passing between the forelegs, and reflected over the back of the last. The motto *Dieu et mon droit* (God and my right) occupies the scroll below the shield with the union thistle, rose and shamrock engrafted on the same stem, entwined on the scroll. The lion and unicorn rampant stands to mean England and Scotland united and ready for war; the small lion with crown refers to William III. and the crown of Hanover. The lion signifies ambition, and was the mystic symbol of Judah on the breast-plate as a ruby. The red lion is England. The unicorn is the lion's natural enemy, and in the arms stands for Scotland. The motto *Dieu et mon droit* was first used by Richard I.

When Used.—The Royal Arms may be used and placed at will according to good taste, there being no legal restriction in Canada. In England, a tax is levied on heraldic devices, while no such tax exists in the Colonies. The Royal Arms are to be seen conspicuously displayed over chairs of state in all our Legislative Halls, Courts of Law, and in many municipal and other public buildings.



Canadian Coat-of-Arms.—By Royal Warrant of 26th May, 1868, as published in the Canada Gazette, 20th November, 1869, the Dominion Coat-of-Arms was granted and assigned “for the greater honor and distinction of the said Provinces,” Ontario, Quebec, Nova Scotia and New Brunswick, which united to form the Dominion of Canada, at Confederation, 1st July, 1867. The distinguishing badge is formed by joining “quarterly” the Arms of these four Provinces only. It would be unauthorized and incorrect to add a surmounting crown, wreath, garland, or other appendage to it, as is often done. By the British North America Act provision was made for other Provinces to come into Confederation, but the Coat-of-Arms being in no way affected, remains the same. The same Warrant assigned certain armorial Ensigns to these four Provinces as follows:



Ontario.—Vert, a sprig of three leaves of maple slipped, or on a chief argent the cross of St. George; which means in the upper third part of the shield, a red cross on a silver ground; on the lower two-thirds, three gold maple leaves on a green ground.



Quebec.—Or, on a fess wavy gules between two fleur-de-lis in chief azure, and a sprig of three leaves of maple slipped vert in base, a lion passant gardant, Or; which means in the upper third part of the shield two blue fleur-de-lis on a gold ground; in the centre third part of the shield, a gold lion on a red ground; in the lower third part of the shield, three green maple leaves on a gold ground



Nova Scotia.—Or, on a fess wavy azure between three thistles proper, a salmon naiant argent; which means in the upper third part of the shield, two thistles, proper colour on a gold ground; centre third part of the shield forming a waving band of blue colour, a salmon swimming, proper colour; the lower third part of shield, a thistle proper colour, on a gold ground.



New Brunswick.—Or, on waves a lymphad, or ancient galley with oars in action, proper on a chief gules a lion passant gardant Or; which means in the upper third part of the shield, a gold lion on a red ground; in the lower two-thirds of shield, an ancient black galley, waves blue, sky gold.

The three other Provinces now forming part of the Dominion were admitted into Confederation as follows:—Manitoba on 15th July, 1870; British Columbia on 20th July, 1871; and Prince Edward Island on 1st July, 1873. The Arms of these several Provinces, not yet by proper authority added to the Dominion Coat-of-Arms, appear to be:—



Manitoba.—In the upper third part of shield, the red cross of St. George, background of silver; in the lower two-thirds of shield, a buffalo running, proper colour for buffalo, background green.

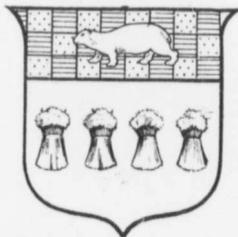


British Columbia.—The upper third part of the shield, a gold sun rising behind three waving blue bands representing waves, silver sky behind the waves and sun; the lower two-thirds of shield taken up by the Union Jack, in its proper proportion and colour.



Prince Edward Island.—In the lower third part of shield, a green ground in which are two oak trees in full leaf, the one to the right is large and the one to the left small, background silver. Below the shield is the motto *Parva sub ingenti*.

The Arms of other Territories and Districts of the Dominion appear to be:—



Northwest Territories.—In the upper third part of shield, a white bear on a chequered ground, gold and blue; in the lower portion of shield, four brown wheat sheaves on a silver ground.



Yukon Territory.—In the upper third part of shield, a red lion on a gold ground; in the lower two-thirds of shield, three acute angles, representing mountains rising from the lower part of shield, each angle being red and having a silver line around them, in the centre of each angle three gold coins, one above the other, blue background behind the angles; the upper third part of shield is divided from the lower two-thirds by a zig-zag line.

